ening its whole face with a heavenly beauty such as no man
can fully conceive, no poet can fitly describe.
The First Cause, announce the Rishis, is a Free Cause,
a Will, a Spirit, a Reason, a
^Consciousness. The universe
is a universe; that is to say, it is a whole, a unity, a system.
The *Fzrst Cause* of it, therefore, in creating and sustaining
it, must comprehend, act on and guide it as a systematic
whole, must have created all things with reference to each
other, and must continually direct them towards a preconceived
goal. The complex and harmonious constitution of the
universe must accordingly be the expression of a Divine Idea,
of a Creative Reason.
The Universe is not, therefore, a chaos formed by chance,
but ordained, ruled and controlled with obvious purpose
by a Power infinitely greater than our own and by a Mind
exhibiting infinitely greater wisdom and knowledge. Every-
thing grows or comes out of something else. In other words,
every event is preceded by something from which power
flows forth, shaping, making and controlling that event,
as our act of will shapes and makes and controls the blow
of the fist or the tramp of the foot. It is a

fundamental
and primary fact of our nature that we
cannot help thinking
of all phenomena as *caused* and *controlled*
by power of this
kind coming from some source or other.
But unfortunately we have got into the
habit of using
the word ' *cause*' in a very loose way. And
chiefly we make
confusion by talking of the laws of Nature
themselves as'
if they were causes. We ask why the gas
escape makes
itself smelt so quickly all over the room,
and we reply that
it is *caused* by the law of the diffusion of
gases ; we ask why
the cannon-ball that is fired off with a
strong slope upwards
curves round and in a few hundred yards
actually strikes
the ground; and the reply is that it is
caused by the law of
^gravitation. But that is altogether a
confused and confusing
use of the word *cause.* The phenomenon is
explained by